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From "McMillan's Magazine,"

The Suez Canal.

(Continued from page 150.)

The so-called Bitter Lakes were an extensive depression in the desert soil, about twenty-five miles long, from a quarter of a mile to six miles wide, and of an average depth in the centre of from eight to thirty feet below the sea-level. The bottom in the deepest parts were covered with a very thick deposit of salt, and the whole was in fact a sort of salt-water marsh. The high ground on the eastern side is dotted with tamarisk shrubs, forming, with the earth and sand at their roots, high mounds, which at a distance have so much the appearance of trees that the French have given it the name of the "Forêt." The sandy, gravelly surface all about is strewn with shells, presenting almost the appearance of a sea-beach. Some people consider this depression of the Bitter Lakes to have at one time formed the head of the Red Sea; M. de Lesseps is of opinion that here must be placed the point of the crossing of the Israelites. The narrowest and shallowest point in this depression serves to divide it into two unequal parts, that on the north being called the "Grand Bassin," and that on the south the "Petit Bassin," "des Lacs Amers." The former is about fifteen miles long, from five to six miles broad, and of an average depth of from twenty-five to thirty feet, the deepest part being covered with the salt-pan already mentioned; the latter is about ten miles long, two miles broad, and with an average depth of fifteen feet. The narrow neck that divided the two lakes was first cut through, and it then remained to fill them as Lake Timsah had been filled. For this purpose a weir was constructed obliquely across the line of the canal at the commencement of the depression, similar in principle to that which had regulated the flow of water into Lake Timsah, but far larger and stronger, it being over 300 feet in length—the largest sluice, probably, ever constructed. The flow of water could be regulated to a nicety by the gates. It had been intended that the inauguration of this stupendous undertaking should take place in the presence of the Prince and Princess of Wales on their return from the Nile,

but they had not arrived at the time that all was ready, and the sluices were first opened in the presence of the Viceroy, who, it is worthy of remark, had never before visited any part of the canal, political reasons having kept him from showing any public personal interest in the undertaking up to this time. On the 17th of March, 1869, the two dams which, as the reader will remember, confined the fresh water in which the dredges were working through the heights of Serapeum, were cut, some of the sluices were raised, and the filling of the Bitter Lakes commenced. It was a moment which had been looked forward to with great anxiety, nothing of the same kind ever having been before attempted on such a large scale. All, however, went well; the wooden *barrage* successfully withstood the rush and pressure of the water, and the only mishap was the upsetting of one of the dredges at Serapeum. There certainly were some other sufferers. The salt water killed all the fish which had come in with the fresh water from the Nile, and for some days afterwards the canal was covered with their dead bodies. It has been calculated that it will take nineteen hundred millions of cubic metres of water to fill the Bitter Lakes. In this estimate is included an allowance for evaporation and absorption, based upon minute and careful experiments. Of this enormous quantity of water the Mediterranean will supply the largest share, the Red Sea also contributing its quota.

The course of the canal follows a straight line from the cutting of Toussoum to the centre of the "Grand Bassin;" it then makes a bend eastward, to near the commencement of the channel leading into the "Petit Bassin." Through this channel it passes in a direction almost due east and west, and then, shortly before leaving the Bitter Lakes, resumes a direct southerly course. Its line through the lakes is carefully buoyed out, but a considerable portion of their area will be dredged out to the full depth of twenty-six feet, to serve, like Lake Timsah, as an inland harbor.

On leaving the Bitter Lakes, the canal passes for a mile or two through a gradually rising ground to the *seuil* of Chalouf el-Terraba. The plateau is here from twenty to twenty-five feet above the sea-level, and about six miles in length. A part of the surface soil was excavated by the fellaheen. After their removal nothing was done till 1866, and then the work was recommenced upon a different system to any hitherto employed. It was let out by the piece to gangs of workmen, got together from all countries. They were provided with tools; and a system of tramways and inclined planes served for the conveyance and discharge of the material excavated. The soil consisted chiefly of gypseous clay and pure clay, but an obstacle hitherto unmet with was encountered in the shape of a layer of rock several feet deep, and extending for about 400 yards along the cut-

ting. It was composed principally of sandstone, with varieties of limestone and conglomerate, the latter in some places very hard, in others soft, as though recently formed. A few Italian miners soon removed it by blasting. The work here was considerably impeded by the great quantity of water found at a certain depth, and which was increased by the infiltration from the Fresh-water Canal, not a quarter of a mile distant. This water was kept under by engines, which pumped it over the west embankment into a part of the plain where a portion of the bed of the old Pharaonic canal offered a natural reservoir. Traces of this old canal may be seen in many places.

After Chalouf the canal enters with a gentle turn eastward what is called the Plain of Suez. This plain is a low marsh, with a thin coating of sand and a substratum of clay and mud. It is hardly more than a foot or two above the level of the sea, and, indeed, at the period of high tides the waters of the Red Sea completely cover it. A first channel was cut by hand labor, and it was intended to complete the depth by dredges working in the water, which rapidly accumulated. But after the dredges, brought down the Fresh-water Canal, and floated thence by an ingenious contrivance into this channel, had begun their work, it was found that the nature of the soil in some parts was so solid as, if not to preclude the possibility of the dredges working in it, at any rate to render their progress excessively slow, and the expense in repairing the damage to them by the great strain enormous. Another system of procedure, presently to be explained, was accordingly adopted. It should here be stated that in 1868 the contract for the completion of the whole work yet remaining to be done was taken by Messrs. Borel and Lavelley, who had been already so successfully engaged upon the greater portion of it. These gentlemen, by the terms of their contract, undertook to deliver up the canal in a completed and navigable state to the Company on the 1st of October, 1869, under a penalty of 500,000 francs (£20,000) for each month of delay. The slow progress made by the dredges in the Plain of Suez gave them little hope of completing this part of the canal in time; and, inverting the course hitherto pursued, they determined, if possible, to substitute hand-labor for machinery. The dredges were removed, the water pumped out, and all the hands available concentrated on this point.

With the withdrawal of the fellaheen it had seemed as though manual labor would never again figure conspicuously in the accomplishment of any great part of the canal. European laborers, even if they could have been imported in sufficient numbers, would never have been able to support the climate, and the privations which the absence of water and of easy communication at that time ren-

dered inevitable; and the natives who offered themselves voluntarily were very few in number—nor, indeed, were their services considered of much use. By dint of numbers during the continuance of the *corvée* they had accomplished a good deal, and moreover they cost but little; but their individual labor, though worth two or three piastres a day, was certainly not worth as many francs, the least that they could be had for as free agents. Gradually, as the means of providing them with food and water increased, laborers became attracted from Europe, and in 1867 the Company found itself able to command some 3,000 or 4,000 men, exclusive of those employed on the dredges and other machine-work. They were a motley crew, from all parts of the south of Europe. At the same time the number of native candidates for work had also considerably increased; Syrians too, and Bedouin of the desert came flocking in. An increased want of hands made it necessary to accept everybody; though as has been said, Oriental labor was not rated very highly, and involved certain disadvantages. For instance, these Arabs at first steadily refused to work by the piece. They wanted to be paid for each day's labor, with the power of going away whenever they liked. And as unremitting exertion is contrary to Arab habits, it was necessary to place overseers to see that they earned a day's wages. A certain time, too, was lost in teaching them to handle pickaxe and spade, and guide a wheelbarrow over a suspended plank, the first attempts generally ending in an ignominious upset and redeposit of the contents whence they came. Another peculiarity they had, which made them at first rather expensive workers. It was noticed that the shovels served out to them were used up with curious rapidity. At last it happened to an inspector to discover evident marks of fire on one of the worn out tools. On inquiry it was found that the Arabs had concluded that shovels, though they might be perverted to the purpose of digging, were evidently, by their shape, intended in the first instance for the roasting of coffee and corn, and they had accordingly so employed them. The difficulty of managing the tools their natural aptitude for imitation soon overcame. An appeal to their cupidity, unfeeling means for convincing an Arab, removed their objections to working by the piece. For instance, when a gang working by the day had earned altogether a certain sum, say forty napoleons, the inspector would show them a similar amount of work done by the piece in the same time by the same number of men for which fifty napoleons had been received. This argument usually proved irresistible, and as a general result both contractors and workmen benefited. But though, as they improved in handling their tools, the natives managed to do good work, they seldom or never could earn as much as Europeans, and while a worker in a European gang would earn from five to six francs a day, three or four were the native's average gain, and gangs fresh to the work got perhaps only two. But these are large daily earnings for an Egyptian, a Syrian, or a Bedawee, and continually increasing numbers came to supply the place of those who returned home to spread the story of the profitable work to be done, and tell their listeners of the wonderful "Goobaneyieh" which, though it made

them work hard, did not bastinado them, and, wonder of wonders, actually paid them what it had promised. Many a "Mashallah!" must this last statement have elicited. Thus it was that the contractors found themselves able to command a supply of free manual labor beyond anything ever supposed possible, and they resolved to take advantage of it for executing the remaining six or seven miles of the canal from Chalouf to the commencement of the Suez lagoons. Nor did the result belie their expectations. In the month of April of the present year there were some 15,000 men at work.

(To be continued.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 147.)

"1st mo. 16th. 1861. My beloved and valued cousin, Joseph Rhoads, departed this life after a short illness. He was a valuable and useful member of our religious Society, and an elder of Chester Monthly Meeting. I think it may be said, he was remarkable for his circumspect walk through life.

"1st mo. 23d. Rebecca Jackson was taken from among us by death, after a lingering illness. My mind was often in sympathy with the dear young woman while living, and I would have gladly visited her and her widowed mother, but from bodily indisposition consequent upon advanced age, I was prevented: yet my tender sympathy still flows towards the dear bereaved mother. Truly by the removal of so many and varied in age, the language is forcibly sounded, 'Be ye also ready,' &c.

"3d mo. 22d. Died our much loved and valued friend Mary Kite, a minister, in the 69th year of her age. The weight of her spirit will be much missed in our Monthly Meeting; while her consistent life and conversation held forth the language to survivors, Follow me as I am endeavoring to follow Christ. She was indeed an example worthy to be followed, and through faithful attention to her religious services, in much infirmity of body at times, was permitted to look at the termination of her earthly pilgrimage with holy hope.

"4th mo. 29th. I omitted to mention in its proper place, that about three months since I had a spell of sickness; during which season, an exercise I had felt for a considerable time so pressed upon my mind, that I thought the time had come to endeavor to make some move in it: it was that of having a religious opportunity in a family near us, who are descendants of Friends, but not members of our religious society. Mentioning the subject to a friend in the station of elder, he did not discourage me; and way being made for it, a visit was performed a few weeks since, in company with cousin James Emlen and my daughter J., much to the relief of my mind, and apparently acceptably to the family for whose welfare, both parents and children, I had felt tenderly interested. Although I went to see them under much discouragement, and trust I may say holy fear, yet to be enabled to relieve my mind, and feel the reward of peace, is a favor which I desire to have in grateful remembrance to the Author of all our sure mercies, now in this advanced age, being in my 91st year.

"5th mo. 5th. It is a time of sorrow and of

lamentation from the scourge of war threatening our country. Several companies of soldiers are now in this place, waiting I suppose the word of command to engage in hostile measures. Being favored to get to our meeting to-day, it felt to me that in the early part of it, there was a solemnity spread over us. I do not doubt but that many hearts present were turned to the Lord in earnest solicitude for their own preservation and that of others. The solemnity of the occasion was caused for thankfulness to the Author of all good. Several soldiers were present.

"6th mo. 10th. For two weeks or more I have felt poorly in body, so as to be mostly confined to my chamber. It has been a time of looking over my past life, wherein some omissions came plainly before me, to my humiliation. Secret desires were raised to the Father of all our sure mercies, for more purity of heart; and that I might be more entirely dedicated to His blessed will, the few remaining days of my lengthened pilgrimage. Being favored to get to meeting yesterday, my mind was early brought under exercise for our individual advancement in the blessed Truth, more especially the younger part of those assembled. It felt to me that it would be best to express something of my feelings, which I was enabled to do to the relief of my mind.

"10th mo. 8th. For sometime past it has been with me a season of trial and close proving, wherein desires have been raised, that all which opposes the Lord's will in me, might be reduced and laid in the dust. Upon going to meeting day before yesterday, my mind became awfully impressed with the spirit of supplication, which being yielded to, I was afterwards favored with a degree of peaceful quiet, though not so much relieved as at some other times. The silent breathing of my spirit is this morning, Father of Mercies! be pleased to keep me near unto thyself in this time of conflict, enabling me to bear patiently the turning of Thy Holy Hand upon me, and suffer nothing to be done by me, but that which will be to Thine honor, and my soul's peace. Amen. Not long after the foregoing was penned, my mind was favored with such quiet that indeed it seemed as though the enemy was chained down by Divine power; and I was permitted to partake of a little of the bread, which nourisheth and strengthens the weary traveller to journey forward.

"11th mo. My dear friend Elizabeth Evans suddenly departed this life about the middle of this month. She was a dignified servant of the Lord, and will be much missed, not only by her own family and near connexion, but by the church also, in this day of declension. May the Lord of the harvest be pleased to raise up, and qualify a succession of laborers in his harvest; that so His blessed cause of Truth and righteousness may never want advocates, is the present breathing of my spirit.

"12th mo. 1st. Being favored to get to meeting, my mind became exercised in desire for myself and those assembled, that we might strive to know the day's work going on with the day; that when the solemn close of the life comes, we might be found among the number of those whose lamps are kept bright and burning. A few words were expressed to the above import. Though I could not see that I had missed in conveying what opened before me, yet my mind was left in a searching and unquiet state. Gracious Father! be pleased

to preserve me from uttering words professedly religious, without Thy holy requiring."

After an allusion to an attack of extreme illness, which commenced on the 31st of First month 1862, and continued for more than two months, Hannah Gibbons thus writes 6th mo. 5th: "I experienced many low seasons, and trials of faith and patience; being scarcely able to ask for an increase. But at some other seasons a hope was mercifully granted, that I was not forgotten by Him who careth for the sparrows: yet my mind was permitted to be distressed at times with doubts and fears respecting my acceptance with the High and Holy One; being renewedly and solemnly impressed with our dependent state, and of our ability to err, as well as that of ourselves, without Divine aid, we can do nothing. Desires were also felt, that self might be so reduced, that nothing might remain in me which would oppose the Lord's will. After a close searching exercise, my mind became favored with a comfortable calm, which no human aid could give: and the language arose, 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy.' My hope in His mercy was renewed; and I could say in the secret of my heart, 'The Lord is a strong hold in the day of trouble.' May the foregoing season ever be held in grateful remembrance to the Father of mercies. It is unexpected and not desirable to me to be even thus far restored to health and strength; yet crave to be preserved in patience, until He who giveth life is pleased to take it. And that I may be kept from bringing dishonor on His blessed Truth the few remaining days of my pilgrimage, is often the silent prayer of my heart. I am now in my 92nd year.

"7th mo. 13th. I was favored again to sit with Friends in our meeting, which felt a privilege of no small value. I was renewedly impressed with desires for myself and those assembled, that more purity of heart might be experienced; and that we might be preserved from any mixture of self in our religious duties. Love flowed to my brethren and sisters in silence, and I felt a degree of thankfulness that I had been permitted to sit with them once more."

The following letter is dated about this time:

"7th month, 1862.

"My dear nephews ——— and ———, My mind is often turned towards you in tender affection and heartfelt desire for your best welfare; and not knowing that I shall have an opportunity of expressing my mind verbally, feel inclined to convey something of it in this way. It is good for us to remember that here we have no continuing city, and to seek one which hath foundations whose builder and maker is the Lord, ought to be our first and greatest concern. I am aware that it is needful for us to be careful to provide for the comfort of these poor bodies, yet how much more important it is, that we should be concerned for the immortal part—that which lives beyond the grave. We may suffer our minds to be so engrossed in worldly pursuits, which are fading and transitory, as to hinder our progress in the heavenly journey. It is well for us to bear in mind, that enjoyments which belong to this life will fail to satisfy the longings of an immortal soul, if we have time given for reflection at that solemn season which will sooner or later overtake us all. We see from time to time, those who are cut

off as in a moment; and none of us know how soon we may be called upon to give an account of our stewardship to a just and righteous judge. Hence the necessity of our living each day as though it was our last; not looking outward, but endeavoring to know the Lord for ourselves, agreeably to what is written, 'That which is to be known of God is manifest within,' &c. I feel while I write love to flow towards you, the children of a beloved sister; whose anxious desire for the welfare of her dear offspring I was a witness to, and therefore write the more freely. We read in Holy Scripture that the fear of the Lord is the beginning of wisdom. May you more and more be concerned to live in His fear, even the fear of offending Him. Those who do so are comforted at seasons with His favor, and the shedding abroad of His love in their hearts, which is more to be desired than any worldly acquisition, and surpasseth the understanding of man, and the power of argument. We are very dependent beings on Him who created us. In Him we live and move and have our being; and from whom we receive every blessing both spiritual and temporal. Even our daily food and raiment demand our humble gratitude, and yet how liable we are to forget our dependent state, and the many blessings we are favored with. I do not forget while I write that it is but little we can do one for another, beyond the effort to stir up the pure mind by way of remembrance of our religious duty. Though 'Paul may plant and Apollos water,' it is God who giveth the increase. Therefore unto Him may you look for help and strength in the heavenly journey, which it is my great desire you should be found in. We may make a fair show amongst men, yea, our lives may be conformed to a standard of moral rectitude, yet if we do not come to experience a union and communion with the Spirit of Truth, and an obeying its secret motions, we shall not experience an advancement in the high and holy way cast up for the ransomed and redeemed of the Lord to walk in. That may you, my dear nephews, by increasing dedication of your own wills to the Lord's will, be found to know an increase in vital religion, is the feeling desire of one who loves you. Hoping you will excuse the freedom I have taken in thus writing, having nothing in view by it but your best welfare and the relief of my own mind, and with love to ———, desiring you may be one another's helper in the Lord, I am your affectionate, and truly well-wishing aunt,

HANNAH GIBBONS."

(To be continued.)

Autumnal Tints.

Green, you know, is a color compounded of blue and yellow rays; hence the green of chlorophyl, the pulpy substance of all leaves, must have been produced by a mixture of these colors. Frémy, the French chemist, after dissolving chlorophyl, was enabled to resolve the green solution into its constituent colors. He thus obtained two liquids, the one being of a bright blue, the other a yellow color, which when mixed gave the leaf-green of the forest. This blue vegetable coloring matter is of course susceptible of being reddened by acids, and its distinct identification as a constituent of chlorophyl furnishes a simple and satisfactory explanation of autumnal coloring. Before the frost checks circulation in the trees,

their sap draws alkaline matter enough from the alkalies and alkaline carbonates in the soil, to counteract the tendency of the carbonic acid in the air to redden their vegetable blues. There is, therefore, during the warm months a state of equilibrium between the acid element in the air and the alkaline element in the sap, so that the leaves retain their natural green. When, however, in the fall the flow of the neutralizing alkalies is suspended by cold weather, the sap ceasing to circulate, the leaves are no longer able to preserve their neutrality. Their vegetable blue is at once encroached upon by the acid in the atmosphere with the characteristic reddening effects which we see in Autumn. The differences in vividness and splendor of the autumnal tints observed from one year to another, are accounted for by the differences in the times at which frosts occur. If there is no frost till late in the fall, the leaves lose much of their substance during the year's decline by a gradually desiccating process, so that when the circulation is suspended by frost there is but little body left in the leaves to exhibit the red reaction. When, on the contrary, there is a sharp frost in the early autumn, stopping the circulation while the leaves are vigorous and full of matter, the acid has plenty of material to act upon, and splashes the woods with gorgeous, vivid reds. That the autumnal coloring is simply due to the action of an acid upon vegetable blues, has been confirmed by subjecting reddened leaves to an alkaline atmosphere. In vapor of ammonia, bright red leaves will return to their natural green. This has been determined by skillful chemists.

I might add that Frémy decided that the yellow constituent of chlorophyl was more stable than the blue. This is why the yellow leaves predominate in autumn. In them the blue coloring matter has perished.

Yours,

G. N. M.

The Apostle Paul and the Bishop of Carlisle.—Many Christians have read, with much grief and pain, the following paragraph which has gone the rounds of the press:—

"*The Bishop of Carlisle on England and War.*—The Bishop of Carlisle, Dr. Harvey Goodwin, presided on Wednesday night at the annual meeting of subscribers to the Carlisle School of Art. He said there used to be a saying—which was none the worse for being a little rough—one Frenchman can 'lick' two Portuguese, one Englishman can 'lick' all three. That was a very proper view for all Englishmen to have, and he had no doubt every true-hearted English boy in the school would go in for the great truth that an Englishman can 'lick' a Frenchman, or a German, or anybody else. That was the view, at least, which had been taken up till now; but now there was a grumbling, pitiful spirit which had taken possession of some Englishmen, and it seemed that if any great continental nation—if anything like a great Russian bear—was disposed to growl, we should forthwith say, 'Oh, don't growl; don't show your teeth, and, whatever you do, don't bite us!' That was a disgraceful feeling. We should all be desirous of peace, but at the same time we should be confident in the strength which God had given to this great nation. These remarks were received with loud cheers."

In the actual event of a war between England and Russia, one would imagine that

Selected

Bishop Goodwin could hardly fail to have grave doubts as to the share of influence in causing slaughter and misery which such words, from one in his high position, might have exerted. And one cannot but reflect on the different tone and spirit of the fathers of the early Church, and of the Apostle Paul in particular, who, under the inspiration of Him who is "the Author of Peace, and lover of concord," thus wrote, in his Epistle to the Colossians (as in a similar strain elsewhere): "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called."

What a contrast between modern and primitive Christianity!—*Herald of Peace.*

The Power of the Leaf.—In the first place, says the *English Mechanic*, let us fully understand what we mean by *worker*—or let us agree as to the definition of the term. To illustrate, we say of the locomotive that it performs a certain amount of labor, it turns so many wheels, drives so many looms, draws so many cars so many miles an hour—we speak of it as a worker. So, too, of man—we speak of him as a worker. He performs so much labor, physical or mental. Yet the locomotive, with all its ponderous bars, its mysterious valves, its great lever, its hidden springs, can do nothing. It is dead, inert metal. True, too, of man, that wonderful combination of bones and muscles, and nerves and tissues, can do nothing but decay, and be restored to dust again. The brain cannot think, the eye cannot see, the ear cannot hear, the nerves cannot thrill, the muscle cannot contract. In the same sense the leaf can do nothing. Yet in the same sense that a locomotive can draw a train, or that a man can think and labor, is the leaf a laborer that outworks them all. The locomotive is a combination of material things so arranged, that through or by them we discern the operations of force. Man himself is nothing more. The leaf is the same. Better, perhaps, that we say these are the workshops wherein force exhibits itself, and produces results. When did the leaf begin its work? It was the first to rise on creation's morn and go forth to labor. Ere the almost shoreless ocean dashed upon the low Silurian plain, the leaf was at its work. And through all the long ages it has worked—worked to develop better and higher forms of life. And the earth's broad face is written all over with the evidences of its faithfulness.—*Living Age.*

Selected.

William Evans, in his journal, on page 195, says: "In conversation last evening with my beloved father, he said that in the course of his experience, he had remarked, that those Friends who manifested a disposition to palliate the offences of those who had broken the discipline, generally lost ground in a religious sense; and those whom they were disposed to screen, rarely came to anything in the church; and when such fell away, they were more severe against the unfaithful ones than against those who, in the uprightness of their hearts,

could not compromise the cause of Truth, but stood steadfast in its support against wrong things. He was not in favor of a rigid administration of the discipline; but he believed that where it was kept to, in a disposition to restore, and when that failed to produce the effect, to keep to the judgment of Truth; it would always be found in the end, best for the meeting and for the offender."

TWILIGHT.

BY M. B.

Sunset glow has faded quite,
Earth's gay colors pass from sight.
Day is gone; now cometh night.

Clear stars slowly, one by one.
Shine from depths of heaven. Done
Is the work of day's bright sun.

Rest from labor twilight brings.
Calmness comes on Shadow's wings;
Peace the song that evening sings.

Peace, whose angel comes in pain
 Oftentimes, the loved to gain,
 Other blessings proving vain.

"Peace, be still," He said, and wave
 Quick obedience to Him gave.
 Speak thus, Lord, our souls to save.

Selected.

THE PATHWAYS OF THE HOLY LAND.

The pathways of thy land are little changed

Since Thou wert there;

The busy world through other ways has ranged
 And left these bare.

The rocky path still climbs the glowing steep

Of Olivet;

Though rains of two millenniums wear it deep,
 Men tread it yet.

Still to the Garden o'er the brook it leads,

Quiet and low;

Before his sheep the shepherd on it treads—
 His voice they know.

The wild fig throws broad shadows o'er it still,

As once o'er Thee;

Peasants go home at evening up that hill
 To Bethany.

And as, when gazing, Thou didst weep o'er them,

From hight to hight

The white roofs of disrowned Jerusalem
 Burst on our sight.

These ways were strewn with garments once and palm

Which we tread thus;

Here through thy triumph on Thou passedst calm,—
 On to thy cross.

The waves have washed fresh sands upon the shore

Of Galilee;

But chiseled on the hillsides evermore
 Thy paths we see.

Man has not changed them in that slumbering land,

Nor time effaced;

Where thy feet trod to bless we still may stand—
 All can be traced.

Yet we have traces of thy footsteps far

Truer than these:

Where'er the poor and tried and suffering are
 Thy steps faith sees.

Nor with fond, sad regrets thy steps we trace;

Thou art not dead.

Our path is onward, till we see thy face
 And hear thy tread.

And now, wherever meet thy lowliest band

In praise and prayer,

There is thy presence, there thy Holy Land;
 Thou, Thou art there.

—Independent.

A plain, decent dress, a plain house, furniture and fare in all things, well become the humble followers of a meek and humble Saviour; plainness and simplicity of language will best adorn a real christian.—*Job Scott.*

From "Good Health."

Ventilation.

(Concluded from page 146.)

Light and air are two of the essentials for health. Of the influence of light, much could be said did space admit of it. But there is no such connection between them as some appear to suppose, for at night ventilation is of even greater importance than during the day. More time is passed in the same atmosphere during sleep, than in our waking hours. The system is also more susceptible of noxious influences when we are sleeping. On these accounts the ventilation of bed-rooms should be carefully attended to. Unfortunately an absurd belief still prevails that night air is dangerous. This belief we have taken some pains to aid in dispelling, in our article on "Taking Cold," in our July number. Here we shall only add, that no air admitted from without is likely to prove half so perilous as that which is breathed and re-breathed by the unfortunate occupant of a small and tightly-closed bed-chamber. The great objection to open windows and doors, is the uncomfortable draught which is caused by them. This objection is, with many persons, insurmountable, and there are numerous contrivances for otherwise giving entrance and exit to the atmosphere. One of the simplest is to have a portion of the window filled by perforated plates of zinc or with perforated glass. The draught caused by air entering through small apertures is diffused and rendered less perceptible. But ventilation by this means is necessarily very imperfect. Another plan is that by the revolving tin fan, still to be seen in England occupying the place of a pane of glass in some old-fashioned windows. Ventilators made of plates of glass which can be opened or closed after the fashion of a Venetian blind, occupy the same position in some modern windows. These are in every way superior to the preceding, as they do not interfere with the light, and the current of air can be directed either upwards or downwards.

Ventilation from below is effected by means of air-channels and grated openings in the floor, but it is disagreeable on account of the draught thrown upon the legs of persons in the room. A far better method is to have the skirting boards of the room arranged so that spaces for the transmission of fresh air shall exist between them and the walls.

Several methods of ventilating from the roof are employed in factories, stables, and other buildings. One method is interesting because it depends upon a curious property of the atmosphere. It consists in the perpendicular insertion in the roof of a tube, which is divided longitudinally by a partition. One extremity of this tube communicates with the outer air, and the other with the room to be ventilated. It is found that the foul air passes out through one part of the tube so divided, while the fresh air passes in through the other part. A tube inserted within another tube with a space between them, is sometimes substituted for the divided tube. But the objection to both methods is, that at the ceiling the fresh current, in its descent into the room, mixes with the vitiated current.

We have now to describe one of the best and simplest modes of ventilating ordinary rooms with which we are acquainted. It is one equally applicable in winter as well as in summer, because all draught is avoided; for even if a window be opened at the top, a down

ward draught is frequently felt, and in rainy weather it is often impossible to keep the window open. The present plan is applicable in all kinds of weather, and would be perfect if the ventilation could be effected nearer to the ceiling.

As it can be applied at an expense of a few pence, and as no unsightly appearance is made, it is equally applicable to the cottage and to the mansion. A piece of wood an inch or more in thickness, three inches wide, and exactly as long as the breadth of the window through which ventilation is to be established, is to be prepared. Let the sash be now raised, and let the slip of wood be placed upon the sill of the window; the sash is then to be drawn down closely upon the slip of wood. If the slip has been well fitted—and the fitting may be made more complete by adapting it to the grooves in the sash and its frame, if any exist—no draught will be experienced in consequence of the displacement of the sash at this part. The effect of such an arrangement is, however, to cause a separation between the bars of the sashes at the centre. By this means a perpendicular current of air will be projected into the room between the glass in the upper and lower sashes and their respective bars, or else the current will pass outwards in the reverse direction, in a manner by which all inconvenience from draught will be avoided.

Supposing that two or more windows at opposite sides of a room are fitted in this manner, a very satisfactory ventilation will be secured. Owing to a difference in its equilibrium, the air will rush in on one side and rush out on the other side of the apartment. If the slips of wood are painted of the same color as the windows themselves, they will attract little notice.

We cannot conclude the subject of ventilation without an appeal to clergymen, schoolmasters, and others, who are in positions of authority. Immense good may be done by impressing upon the minds of those over whom they are placed, the vital importance of breathing pure air. Especially should this be instilled into the young. It forms as yet so essential a part of a liberal education, that a man should be taught to understand the conditions upon which he lives, or how he should best preserve his health. Such knowledge is certainly not less important than most of the instruction he receives. Yet all the knowledge which concerns his physical existence is left to be picked up by chance, or to be gained by experience—an experience sometimes only obtained by the sacrifice of health. The subtle causes which vitiate the air we breathe must, as we have seen, be sought out to be understood. And if this kind of knowledge is important to those who live in large and airy houses, how much more important is it to those who pass their lives in humble cottages, and in the closely-packed tenements of towns! How many headaches would be avoided, how many a pallid cheek would be tinged with the glow of health, how many drooping spirits would be roused to the enjoyment of life, how many sickly infants would be transformed into vigorous men and women, instead of being prematurely cut off by disease,—were the simple facts universally known and acted upon, that no kind of stimulant is so permanently enlivening, no food more strengthening, than a proper supply of fresh air in our houses.

It is a pleasant reflection, that within the present century, owing to many causes, but chiefly to the advancement of science, longevity has greatly increased in this country. We feel assured that a very considerable increase is still to be effected by a more widely spread knowledge of the principles and practice of ventilation.

From The "British Friend."

John Burnyeat, and the Character of Friends' Meetings in his days.

Among those in Cumberland who, in the year 1653, were convinced of the gospel truths which George Fox preached, was John Burnyeat. His residence was Crabtreebeck, by the side of Lake Loweswater, where he was born. The house is now somewhat ruinous. The initials of several of the family may be seen on the walls. It is situated within the compass of Pardshaw Meeting.

In the Monthly Meeting's "testimony" it is related "that his parents were of good repute, and his education was according to his parentage." After his decease in 1691, five testimonies relative to his character as a christian minister were issued, namely, one from George Fox, describing him "as a dear friend and brother in the Lord, and an able minister of Christ Jesus, who freely preached the everlasting gospel, and labored to keep it without charge;" a testimony from Friends in Cumberland, signed by John Banks, Christopher Story, James Dickinson, and several others; a separate testimony from women Friends in Cumberland; also from Friends in London, signed by Stephen Crisp, William Penn, and ten others; and one from Friends in Ireland, dated Dublin, 1691, where he was married, and lived during the later years of his life.

His travels in the ministry were extensive, embracing a service of many years, and enduring much hardship, suffering, and imprisonment, in this country and in Ireland. He also went over much of the settled districts of the United States, and had meetings with the Indians, and in Barbadoes.

In this revival of a memorial of so "eminent and faithful a servant of Christ," as he is designated in the title-page of the book of his faithful labors, edition 1691, I propose briefly to give an account from the part containing John Burnyeat's autobiography. He writes a minute record of his spiritual exercises, and how the first meetings were held among those, like himself, brought to sit under the direct teaching of their Lord by his Spirit, and who were gathered unitedly into the same experience and profession of worship. He had been a high professor, but not a possessor, of the truth. He informs us, he "had made a high profession of imputative righteousness; that though I lived in the act of sin, the guilt of it should not be charged upon me, but imputed to Christ, and his righteousness imputed to me. I found it otherwise when I was turned unto the Light, which did manifest all reprobated things. Then I came to see that the guilt remained while the body of death remained, and through its power was led into the act of sin. Then I saw there was a need of a Saviour to save from sin, as well as the blood of a sacrificed Christ to blot out sin, or faith in his name for the remission of sins past. Then began the warfare of true striving to enter the kingdom. Paul's state was seen; to will was present, but power was wanting many times to do. Then was the cry,

'O, wretched man that I am! who shall deliver me from the body of this death,' and free me from the prevailing power of the law which remained in my members, warring against the law of my mind, which brought me into captivity to the law of sin? All my conceit in my notional faith, and my pretence and hopes of justification thereby, were overthrown. All that I had builded for several years, after acquaintance with the Lord, and the knowledge of him, and peace with him, was seen to be but a Babel tower, which God brought confusion upon, and that which never could be perfected to reach to heaven, being out of the faith of his covenant. All my works were confounded by the visitations of God, in his love, and by the springing of the day from on high which discovered things as they were. The Lord brought confusion upon them. I was amazed, and fear beset me on every side, and I began sometimes to fear I was undone for ever, for that had entered into my heart that had turned the fruitful field into a wilderness. The day of God discovered all to be desolation and dryness. My soul was brought into deep lamentation—sorrow such as had never before been my experience. My notion and talk of my imputation of the righteousness of Christ being but my own, which by his Spirit I had no seal for, I saw clearly was but like Adam's fig-leaf apron, in which he could not abide the coming of his God. O, the horror that overtook me! O, the poverty and want that my soul saw itself in by divine light, to which my eye was now turned! The spring of this light manifested all things. The load and burden of many, with myself, became grievous in that day. We began to mourn after a Saviour. We looked for a Deliverer. We cried for a Helper and a Healer. The day of the Lord had overtaken us. The fire and sword which Christ brings upon the earth, through burning and judgment, was begun, by which the filth of our defilement was to be taken away.

"In this distress deep was our groaning and our cries unto the Lord. He was pleased to hear, and showed mercy. For we often assembled together, as the Lord's messengers, whom he sent among us, had exhorted us. We waited in the Light of Christ. In our spirits, through this light, we warred and watched against the evil seen therein, and, according to that understanding received, waited therein upon the Lord to see what he would manifest further, with a holy resolution to obey his will, whatever it cost us. This was the condition of many in that day. We valued not the world, nor any glory nor pleasure therein, in comparison with our souls' redemption. We waited until the Lord in mercy would blot out the guilt which remained that occasioned his wrath, and sprinkle our hearts from an evil conscience, and wash us with pure water, that we might draw near with a true heart, in a full assurance of faith, as the Christians of old did. We were compassed with fears, and yet came to know that there was no other way but to dwell in the judgments of the Lord, and wait in them, understanding that we must be redeemed with judgment, as was said of Zion, Isa. i. 27. So waiting, we began to learn righteousness. We had longing desires to walk therein, and no longer be satisfied with a talk thereof. Thus waiting for, and seeking after, the Lord (though greatly ignorant of him), in a deep sense of our own unworthiness and unpre-

paredness to meet him, because of the pollution of our hearts, seen by his light shining therein, we were still bowed down in spirit, tossed in soul, and not comforted. We were ready to sink, like Peter, often crying out in the danger. Thus our hearts became quite dead to the world and all its pleasures and glory, and also to all our former dead profession, for we saw there was no life, nor help, nor salvation in it, though some of us had tried it thoroughly.

"Yet when we began to forsake all our past vanity, and the dead image of profession, in which we had worshipped with our unprepared hearts and unsanctified spirits; when we had experienced the insufficiency of all to give ease, help, or salvation; when we had denied all, as we had been directed, and turned our minds unto the Light of Christ Jesus, shining in our hearts, we met together to wait therein upon the Lord, according to Christ's command, John xii. 3-6: While ye have the light, believe in the light, that ye may be the children of light."

Much persecution is detailed which befell these early believers in spiritual waiting and worship by profane scoffers and professors with whom he had formerly walked in fellowship. He says they began to reproach them with error and schism, and to reproach the divine light of Christ as natural and insufficient, and a false light and a false guide. The light was set at naught by the carnal professors of christianity, even as Christ was set at naught by the carnal Jews, who professed the law, and saw not through the veil unto the end. In their weak state they were beset on every hand as the Israelites in Egypt, and their hope was so little at times that they looked for nothing but death. Yet through many tribulations, and by hard striving, they believed the kingdom of their Lord must be entered, Luke xii. 24.

At the present time it may be profitable for some of us to dwell upon the description given of the early meetings for worship in this memoir, showing what these early Friends in Cumberland believed themselves to be called out of, and unflinchingly to testify against, in the face of a fiery persecution not unfrequently unto death. It appears to the writer that some among us, high in position and profession, seem almost like those whom the apostle Paul had to address, needing to be taught again which be the first principles of our doctrine. There seems a manifest desire in some quarters, although I would fain hope not an increasing one, to hurry backwards into things out of which we as a spiritually minded, a devoted, and united people, in our earliest days, were so remarkably called. In the district of West Cumberland, where John Burnyeat resided, almost every yeoman's homestead in his day became the home of a Friend. Pardshaw meeting-house was often too small for the worshippers, and when George Fox visited the neighborhood, the people for many miles round assembled underneath the adjacent crag, whence a large multitude was frequently addressed. Yet, although many appear to have been such meetings, and large the gatherings of people, when a powerful and convincing vocal ministry freely flowed, we may learn from this ancient memoir that the special mission of our early Friends was to gather a people who, believing in the privileges of the gospel, would often sit together, as in heavenly places, to be fed, taught, and

watered immediately by the heavenly Shepherd alone.

As a concluding extract I subjoin a striking testimony which J. B. gives to the character of these meetings and their worship.

"We were commanded to withdraw, and be separated in our worship, and wait to have our hearts sanctified, and the spirit of our minds renewed, that we might come before the Lord with prepared vessels; for we soon learned to see this, that it must be true in the substance, as in the figure, when all the vessels of the tabernacle were to be sanctified, consecrated, or made holy. Therefore did we come out from among such in their worship that lived in uncleanness, and pleaded for sin, which made unholy. We met together, and waited together in silence, may be sometimes not a word in our meetings for months; but every one that was faithful, waiting upon the living Word in our hearts, to know sanctification thereby. By a thorough cleansing and renewing of our hearts and inward man, and being cleansed and made meet, we came to have a great delight in waiting upon the Word in our hearts, for the milk which Peter speaks of (1 Peter ii. 2.) In our so waiting we received the virtue thereof, and grew thereby. We were fed with the heavenly food which rightly nourished our souls, and so we came more and more to receive the Spirit of grace and life from Christ our Saviour, in whom all fullness dwells. In this power and fulness we did worship the Father. We waited upon the teachings of his grace in our hearts, and he taught us thereby to deny all ungodliness, and to live righteously. Thus we came to know the true Teacher, witnessed by the saints of old. We wanted not a teacher, nor true divine instructions, though we had left the hireling priests, and also other high-flown notionists. We sat down together in silence, for that was our desire, to have all flesh silenced before the Lord and his heavenly power, both in our own hearts and from without. Thus, coming into true silence and inward stillness, we began to hear the voice of Him who said he was the resurrection and the life. He said unto us, Live, and gave unto our souls life; and this holy gift which he has given according to his promise, has been unto us as a well of water springing up into everlasting life.

H. S.

(To be continued.)

A poor and simple-hearted African once came to Moffat, the missionary, and told him, with a lugubrious face, that his dog had torn his copy of the New Testament, and swallowed some leaves of it, and that he was grieved about it, for the dog was very valuable. "But," said the missionary, "why do you grieve so? You can get another Testament, and the leaves will not hurt the dog." "Ah," said the savage, "that's what I fear. He is a good hunter and a good watch-dog, and the New Testament is so full of gentleness and love that I am afraid he will never be of any service again!"

Twelfth mo. 30th, 1823. "At the Quarterly Meeting, (supposed to be London and Middlesex) Sarah (Lynes) Grubb was led to speak, with wonderful power, against the Babylonish mixtures, in which, as a people, we were mournfully involved, at this day. We have faithful testimony bearers."—*Mary Capper.*

The Railways of India.—A great deal has been said and written respecting the completion of the Pacific Railway across the American continent; and much praise has been very justly bestowed upon the energy of the American character which has brought the work to its present position. While, however, we are lavish in our expressions of admiration for the great qualities which have thus been called into existence, we ought not to lose sight of the still greater work which have been accomplished in India, the matter of railways. A vast work has been carried on silently and unobtrusively, and under difficulties even greater than any which have been experienced in regard to the Pacific Railroad, and we claim for those by whom these great works have been achieved some share of that admiration which is given so freely and so fairly to our American cousins. The Pacific line, including as it does the two separate schemes of the Union Pacific and the Central Pacific, is about 1,700 miles in length. Two of our leading Indian lines, namely, the East Indian and the Great Indian Peninsula, at present in work, have a joint mileage of 2,230 miles, greater by more than one-half of the whole length of the Pacific road. Like the Pacific these lines cross the Indian empire from east to west, and connect Bombay and Calcutta, just as the Pacific forms the connecting link between San Francisco and New York. By means of the East Indian a railway connects Calcutta with Delhi, more than 1,000 miles distant from each other; in the south, Madras and Bayapore are connected by a line crossing Southern India. Nagpore, in Central India, is connected with the port of Bombay by means of the flitting and Panjab line; Lahore, in the north-west, and Kurrachee, in the Indus, are brought into direct connection with each other. There are now actually completed and at work in India 3,942 miles of railway, or about 600 more than the whole mileage between New York and San Francisco, and there remain to be completed of lines already sanctioned, 1,665 miles. This great extent of railway has been constructed in a country many thousands of miles distant from England, where, with trifling exception, the whole of the capital was provided. For the construction of the works there was required to be shipped from this country 3,529,000 tons of goods, of the value of 23,252,000 pounds, and which were conveyed in 5,339 ships. In America no such difficulty as this was experienced. The road as it was formed, was enabled to carry the iron and timber required for the construction. The contractors worked from an already organized base of railways at home; the material for the Indian lines had to be borne over thousands of miles of a sea voyage. The construction of the Indian railways has presented difficulties of a much more formidable character than those which have been met with on the Pacific line. It is true that the railway has been carried over vast plains and mountain ranges of which little was known, and in the face of the attacks of hostile Indian tribes. In India, the works were carried out in the face of difficulties connected with the oppressive heat of the climate, through forests and jungles which were the resort of savage animals, and the people employed were natives of the country, speaking a language unknown to those by whom they were employed, and whose habits and mod-

life unfitted them for labor such as that on which they were engaged. Great works, such as those of the Bhoire Ghaut and Thullaut inclines, presented difficulties equal to, not greater, than any experienced in the crossing over the Rocky Mountains. Streams deeper and more rapid than met with between Mahah and San Francisco have been successfully bridged, and present some of the greatest triumphs of modern engineering science. *Engineering.*

Improper Treatment of Children in Thought-culture.—Every mother knows that a plant, it is ever to be developed according to the laws of its nature, requires rest. If you take your favorite flower-pot and shake and tumble every day, she will raise strong and serious objections to such a course of procedure. But you do the same thing with her baby, she pleases; though by such shaking and tumbling you might confuse and break the already formed thought-chains, leaving them in ruins, like a city after an earthquake. In fact, what child has not been tossed or rocked until stupefied to sleep? And when the poor victim made objections by crying, it was only shaken the more.

Let any person be put into a swing, and kept there but half an hour in constant motion, it will not only produce dizziness, but total unfitness for the process of thinking. Let me ask any common-sense being if there is a more stupefying and senseless manipulation than this perpetual shaking back and forth, up and down? Then comes the paregoric and the soothing syrups! No woman could give them to her dog, but her much-loved baby must take them. The very best born child is thus prepared for the semi-intellectual incapacity which we see everywhere. "Twenty-seven millions,—mostly fools," says Carlyle, in speaking of the inhabitants of Great Britain; and the same remark might be applied with equal force to this country. Among the various causes which produce the difficulty of comprehension so widely noticed in children, there is none more prominent or effective than this shaking of babies,—this continued sea-sickness produced by a practice worthy of its origin.

But, unfortunately, the difficulty does not stop here. After the child has grown a little older, it is not unfrequently trained after the manner of a poodle-dog for an exhibition; and the parents are delighted when they have taught their offspring a little trick, which the poor child is required to perform on all occasions. Is it not the smartest baby you ever saw, Doctor? asks the loving mother. And is there a man who dare say No? Instead of letting the child sit and creep upon the floor, learning distances, forms and colors from the dancing sunbeam upon the carpet, and listening quietly to the sounds mother nature and other circumstances provide, it is pressed up like a doll or show-baby, carried to the photographer, under the pretext of securing the likeness of the dear little one,—to various other places for like reasons,—and is kept in constant handling, for fear of soiling its clothes. —*Carl Both.*

We must be born again of the incorruptible seed and word which liveth and abideth. Short of this there is no true settlement of mind, no true peace, no true joy, no entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. —*Thomas Kite.*

First Colored Man in Congress.—Joseph H. Rainey, who will take his seat in the present Congress, having been elected to fill the place of B. F. Whittemore as Representative from the first Congressional District of South Carolina, is the first colored man who has held such a position in this country. He is the pioneer of the colored people in the House of Representatives, as Revels of Mississippi is in the Senate. He is thirty-eight years of age, a native of Georgetown, D. C. His father and mother were slaves. Two years ago he was elected to the South Carolina State Senate, and in that body, has served as Chairman of the Committee on Finance. In July last he was nominated as a candidate for Congress in the district recently represented by B. F. Whittemore, both to fill the latter's unexpired term and to represent the district in the Forty-second Congress. He was elected by a large majority for the regular term, and had no opposition for the vacancy. J. H. Rainey is a man of fine personal appearance, a light mulatto, with more of the look of a Cuban than of a negro. He is said to be an able man, who will do himself and his constituents credit. —*Exchange.*

THE FRIEND.

FIRST MONTH 7, 1871.

There is something peculiarly solemn and impressive in true silent worship. Those of our meetings held in silence are often the most strengthening and refreshing. Many who have been long accustomed to stated forms of vocal service, the singing of hymns, and the melody of music in their places of worship, have acknowledged the superiority of this mode of coming into the presence of the High and Holy One, of communing with their own hearts and being still, until the great High Priest has prepared an offering that can be offered in spirit and in truth, and which the Father will deign to accept.

Worship, divine worship, is one of the highest and most solemn acts in which man can be concerned. Seraphs and archangels cast down their crowns to engage in it, and the spirits of just men made perfect offer its tribute in the courts of heaven. And yet none are so poor, so lowly or so cramped by outward circumstance, but the Father seeks them as true worshippers, and will make them such, if they embrace the help He offers. It must be performed in spirit and in truth, or it is not performed at all. We have no more power of ourselves to prostrate the soul in reverent fear and love before the Father of Spirits, to clothe it with feelings of adoration, or offer Him an acceptable oblation of praise, than had the impotent folk waiting at the pool of Bethesda to impart healing virtue to the water, and to step in whenever it suited them, and be healed of their maladies. As they had patiently to wait for the descending of an angel to obtain a cure, so acceptable worship can be offered only as we patiently wait upon the Lord, and join in with the secret influences of his holy Spirit, as revealed in the heart. Thus true worshippers knowing the unprofitableness of their own works, and that they cannot stir up their Beloved when they please, wait in reverential silence, to be prepared to "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

This being the case we can understand how ceremonies, however solemn in word and manner, or unauthorized preaching or praying, will be likely to distract the attention from "the one thing needful," and may disturb and grieve those who are worshipping in spirit and in truth.

Were all the members of our religious Society practical believers in these truths, they would save themselves a great deal of inconsistent teaching, unnecessary running, and profitless attempts to improve on the dignified mode of worship Friends have ever observed.

It is a great blessing that our religious Society has had ample evidence that the Head of the church dispenses to men and women, rightly prepared to receive them, gifts for the ministry of the word; and that such are often made instrumental for awakening the careless, strengthening the weak, comforting the weary, and thus edifying the body in love, by preaching the gospel in the demonstration of the Spirit and power.

It is equally a blessing to preserve inviolate the testimony against a man-made ministry, whether the making is by the individual himself, or by others. The maintenance of this testimony among ourselves, tends to keep the solemn assemblies of the people, where there may be many struggling to know their hearts prepared to offer acceptable worship, from being intruded upon by men or women who seem to forget that no preaching, teaching, reading or reciting is other than an interruption to worship, unless it is called for by Him who knows the spiritual condition of each one assembled, and is engaged in by those whom He qualifies under the immediate direction of his Holy Spirit.

Silence alone is not worship, and our meetings are not held merely to be silent. As we have said, a rightly authorized ministry is as great a blessing to the church, as a ministry not called forth immediately by the Head of the church is a disturbance and hindrance to true worship. It is a great mistake to suppose that human agency is required either by reading the Holy Scriptures, by preaching, or by what is called teaching, to arrest the attention or instruct those who have not been educated in the views of Friends relative to spiritual worship, when they attend their meetings. There is an ever present Teacher, who often preaches the gospel to such in the silence of all flesh, as never man taught. It has not been an unusual occurrence that conviction and conversion, the most effectual and continued, have been effected in silent meetings; and we have good reason to believe that often the Holy Spirit is secretly extending its calls, and its offers of regeneration, in the heart on such occasions, when no outward evidence is given.

An officer high in rank in the American navy, had his residence for the summer, a few years since, in a village some miles from Philadelphia, near which was a Friends' meeting, to which no minister belonged, and it was generally held in silence. He attended the meeting two or three times, and then was missing. A woman Friend meeting with him and entering into conversation, told him how glad Friends were to have him meet with them, and hoped he would not be discouraged on account of their meetings being held in silence, but continue his attendance. Madame, said he in reply, I think I shall hardly go again, for in the meetings I attended, it seem-

ed as though every sin I had committed was brought to my remembrance.

In our 15th number was a communication, taken principally from "The British Friend," giving some account of the proceedings of Indiana Yearly Meeting, at its last session. As we apprehend some of our readers, like ourselves, may have been at a loss to understand how the proposition from the "Freedmen's Missionary Board" for extensive and extraordinary powers, was finally disposed of, after being referred to a committee, we now give the report of that committee, which was approved by the Yearly Meeting. We extract from the printed minutes, received recently.

"The Committee to whom was referred the proposition of the Missionary Board in regard to the Organization of Churches, and acknowledging the gift of ministers among the Freedmen of the South, have considered the subject in all its bearings, and are united in submitting the following report:

"In order to avoid complications, we would suggest to the Yearly Meeting that the Missionary Board be authorized to receive persons into membership, establish Meetings for worship and discipline, and to recommend such members to the Yearly Meeting for recognition of gifts, as they may think are suitable.

"We also suggest that Southland Preparative Meeting be placed under the control of the Missionary Board, and report in future to it."

The following is the minute of the "Western Yearly Meeting of Friends," proposing a general conference of delegates from all the Yearly Meetings with which it corresponds:

"This meeting has been introduced into a desire for a more perfect union among the different Yearly Meetings in Europe and America.

"There are many departments of christian labor of common interest that call for united counsel. Some of these are the education of our youth—the publication of Books and Tracts, and the general diffusion of knowledge by the press—the civilization and christianization of the Indian tribes, and of Missionary work at home and in foreign lands—of the distribution of the Holy Scriptures at home and abroad—the more practical and effectual recognition of the principles of Peace by Christian professors and civilized nations,—and the determination of such questions as may be of common interest and concern the general welfare.

"We apprehend that a General Council composed of representatives appointed by the several Yearly Meetings, would have a harmonizing and uniting effect upon our common Society, and render the whole and its parts, more mutually supportive of each other,—whose conclusions and recommendations shall only be advisory in their nature.

"Should this proposition meet with general approval, we would suggest that the first meeting be held in the city of New York, on Second-day after the close of Canada Yearly Meeting, in the year 1872.

"We desire that the Divine will may influence and control our counsels in the determination of this important measure, and that what is done may hasten the work of our common Lord and Saviour, and honor his church in the earth.

"Taken from the Minutes."

So far as reported, the table shows there were 779 received as members at their own request, and 406 by request of parents within the past year.

SUMMARY OF EVENTS.

FOREIGN.—The weather has been intensely cold in France, interfering with military operations and causing much suffering and loss of life in both the French and German armies. Many German soldiers are suffering from ophthalmia. A dispatch from Strasburg announces that the Germans have stormed Belfort twice recently and in both cases were repulsed with considerable loss. Nearly all the occupants of fifty-six cars filled with soldiers wounded in one of the assaults, were frozen to death before the train reached Châteners.

Various minor encounters are reported, in some of which the French were the greater sufferers, and in others the Prussians. The French army of the north, after its defeat near Amiens, retreated to Arras, north-east of that city. Fort Avron, on the east side of Paris, beyond the regular fortified line, has been taken by the Prussians after three days bombardment. This position, it is said, was first attacked in order to obtain a stand point from which to operate against the adjacent outlying forts of Paris. It has been occupied by the besiegers, but doubt is expressed whether they will be able to hold it against the fire of the French guns. A few shells have been thrown into Paris from the north side.

General Bourbaki has reinforced the French army under Menotti Garibaldi; and General Werder, who was advancing in the direction of Lyons, has been compelled to fall back before them. Dijon has been evacuated by the Germans and the French again hold it. Great exertions are made by the French government to send reinforcements to the troops in the field, and keep up the courage of the people. Bordeaux dispatches assert that there are 750,000 Frenchmen under arms in all parts of France, and that the total number of Germans does not now exceed 600,000.

The German forces under Prince Frederick Charles appeared to be withdrawing from the eastern departments and getting nearer to Paris. It is reported that 150,000 more Germans are about entering France. It is supposed that the losses of the invaders thus far would reach 300,000 men. Besides killed, wounded and prisoners, many have died or been disabled by the severity of the winter. The number of Germans on the sick list is said to be very large—one report says 100,000 men.

A scheme to assassinate the King of Prussia, Von Moltke and Bismarck, was discovered at Versailles on the 23d ult. About two hundred strangers were arrested many of whom were armed with guns and pistols.

The Prussians scuttled six small English vessels at Duclair, a small town on the Seine a few miles from Rouen. This was done for the purpose of impeding the navigation of the river. On the English government remonstrating against the proceeding, Prussia promised to give indemnity bonds to the owners of the vessels, but declined to compensate the sailors for their losses.

The British government, upon the application of the Prussian Minister, has stopped a ship chartered by the French government to lay a submarine cable to connect Dunkirk, Cherbourg, Brest and Bordeaux.

A London dispatch of the 1st says: The foreign office announces that the Conference of the European Powers has been postponed for a few days to await the arrival of Jules Favre, and to allow the other plenipotentiaries to receive further instructions.

The Bavarian Chamber of Deputies having rejected the Federal treaties, have voted in favor of an enlarged South German bund, to be allied with that of the North German confederation.

Württemberg and Hesse have ratified the treaties.

The king of Italy entered Rome on the last day of the year 1870. An overflow of the Tiber has flooded half of the city, and occasioned great damage to property.

The Mont Cenis Tunnel pierced the Alps on the 26th ult., and the workmen from both ends met amid great rejoicings.

A Madrid dispatch of the 30th, states that Marshal Prim died last night from wounds inflicted by assassins two or three days previously. The Cortes, on hearing of the event, unanimously voted full powers to a government formed by Admiral Topete. The new king of Spain had reached Murcia and was received with enthusiasm. The royal civil list gives the king six millions francs annually, and makes him heir to half the palaces in the kingdom. The Cortes have authorized an issue of treasury bonds.

Dispatches of the 2d state that the loss of Fort Avron by the French, had rendered two other outlying forts in its vicinity on the east side of Paris untenable, as they had been abandoned. Additional artillery is going to Paris, and it is said the Prussians have now 150 siege guns of all calibres, with which it was supposed regular bombardment would soon commence.

A Bordeaux dispatch of the 2d says, the weather is very cold, and the rivers are frozen. The troops suffer terribly, and many French and Prussian soldiers have been frozen to death.

Mezeires, on the north-east frontier, has surrendered to the Prussians after a long siege, which began soon after the capitulation of Sedan.

The navigation of the Thames is obstructed by ice. Montevideo has fallen into the hands of the Uruguayan rebels. It is the capital and great port of the country.

UNITED STATES.—Miscellaneous.—The mortality in Philadelphia last week was 280. During the year 1870 there were 16,750 deaths in this city, viz: 8,825 males and 7,963 females. The adults numbered 7,926, and the children 8,825. The total number of buildings of all kinds erected during the year was 5,287, of which 4,437 were dwelling houses. The live stock sold at the principal markets consisted of 117,903 beehives, 8,833 calves; 189,500 hogs, and 682,900 sheep. Besides this much meat is brought ready dressed into the city, and sold in the markets, together with veal, lamb, poultry and game. Near the close of the year the City Councils passed an ordinance creating a Paid Fire Department to take the place of the voluntary Fire Associations.

The imports of foreign merchandise for the nine months ending 9th mo. 30th last, are returned at \$373,894,989, against \$364,077,685 last year—an increase of \$9,217,304. The exports in the same time have been \$351,215,764, against \$271,432,397.

The lands reserved for the Indians and which border on Missouri, Kansas and Arkansas, are reported to be among the richest and most fertile in the United States. The reservation is 382 miles long, 208 miles wide, and contains fifty millions of acres of land. The country is beautiful, and the climate delightful during the greater portion of the year.

The total number of immigrants landed at New York the present year is 208,363, a decrease of 47,086 from last year.

The Cincinnati post-office delivered 4,590,521 letters and 658,252 papers during the past year. The increase of letters was about 10 per cent., and of papers 20 per cent.

The annual report of the New York fire department shows that there were 964 fires in that city last year, which property valued at \$2,120,212 was destroyed.

The internal revenue bureau furnishes the following exhibit of the receipts from internal revenue for the fiscal year of some of the principal cities of the country: New York, \$19,831,845; Chicago, \$8,395,181; Philadelphia, \$7,693,097; Boston, \$6,180,530; Brooklyn, \$4,860,291; Baltimore, \$4,607,981; St. Louis, \$4,593,339; San Francisco, \$3,151,998; New Orleans, \$2,750,068; Richmond, \$2,379,180; Buffalo, \$2,315,449; Newark, \$2,152,882; Pittsburgh, \$2,042,129; Detroit, \$2,019,966; making an aggregate for fourteen cities of \$79,666,994. The cost of assessing the internal revenue for the fiscal year was \$4,118,201.

The arrivals and sales of beef cattle at the Aven Drive-yard, Philadelphia, on the 2d inst. were 210 Extra beefs sold at 9 a 9½ cts.; fair to good, 7 a 7½ cts., and common, 5 a 6½ cts. per lb. gross. Market du Sheep were in demand, and 10,000 were sold at 5 a 5½ cts. per lb. gross. About 4,000 hogs sold at \$9.50 a \$10 per 100 lb. net.

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